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सम्यगर्थपरिज्ञानं तत्र अमुना विशेषेण द्वयेन तस्य शांकरवैदिकशास्त्रसमुदायनेतृत्वमुक्तं। तस्य पव्वेकस्य सूनुस्तनूजः केदारनामा तत्कालापेक्षयास्तीत्यध्याहार्यं। कीदृशः[२८१] स शिवपादार्चने रतः शिवचरणयुगाराधनैकाग्रचित्तः हरचरणयुगलसेवात्यंतव्यग्रचित्ताः तेन केदारेण छंद इत्यत्रापि छंदःशास्त्रं प्रविरचितं चक्रे किंनाम वृत्तरत्नाकर इत्याख्या नाम यस्य तत्तथा कीदृक् अभिरामं प्रत्येकं लक्ष्यलक्षणयोरभिधानात्सर्वजनमनोहारीति प्रतिज्ञानिर्वाहः।

सद्वृत्तरत्नाकरनामधेय—
शास्त्रस्य वृत्तावधिकार एषः।
प्रस्तारनष्टादिकवर्णतोऽग[२८२]
सोमोदितायामजनिष्ट[२८३] षष्ठः॥
वादि श्रीदेवसूरेर्गणगगनविधौ बिभ्रतः शारदायाः
नामप्रत्यक्षपूर्वं सुजयपदभृतो मङ्गलाह्वस्य सूरेः।
पादद्वंद्वारविंदे बुधमधुपहिते भृङ्गभृंगिं दधानो
वृत्तिं सोमाभिरामामकृत कृतिमतां वृत्तरत्नाकरस्य॥ १॥

अन्यच्च।

प्रमादादौत्सुक्यात्क्वचिदनवबोधेन यदि वा
मर्मैतस्यां वृत्तौ सहृदयजनाः कोमलमतेः।
अवद्यं यत्किंचिद्भवति भवतामञ्जलिरयं
प्रसादं कृत्वा तत्प्रगुणमतिभिः शोध्यमखिलं॥ २॥
यावच्चंद्रशशाच्छलेन[२८४] विलसद्दीपप्रदीपांचिते
रम्ये नु क्षिपमंतरिक्षफलके बद्धोत्सवं खेलति।
तारासारदुरोदरेण निखिलं दिक्कामिनीमंडनं
जीयात्तावदियं मनोहरपदावृत्तिः प्रसादात्सतां॥ ३॥

श्रीविक्रमनृपकाले[२८५] नंदकरकूपीटयोनिभूसंख्ये (१३२९)।
समजनि रजोत्सवदिने वृत्तिरियं मुग्धबोधकरी।
सर्वाग्रं ग्रंथाङ्के रुद्रमितशतानि नवतियुक्तानि।
अत्रानुष्टुब्गणना-योगाज्जातानि किंचिदधिकानि।

इति श्रीपंडितसोमचंद्रकृता[२८६] वृत्तरत्नाकरछंदोवृत्तिः संपूर्णा समभूत्। श्रुतमस्तु ग्रंथाग्रवृत्तेः।

सूत्रस्य ग्रंथाग्रं १३६॥ उभयोर्मीलने ग्रंथाग्रं १३२६—सं० १८६० वर्षमिति। श्रावणसित १२ द्वादशीकर्मवाद्यं लिखितं सौभाग्यविजयगणिना लांबियां ग्रामे॥

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२८१ कीदृक् BE.
२८२ ० वर्णनोऽसौ BE.
२८३ ० दितो मंगलाख्यस्य (ह्वस्य) सूरेः BE.
२८४ अन्यच्च या ० BE.
२८५ इति श्री BCE.
२८६ ० विनिर्मिता BE.

BṚHAT-ŚAṄKARA-VIJAYA OF CITSUKHĀCĀRYA AND PRĀCĪNA-ŚAṄKARA-VIJAYA OF ĀNANDAGIRI A/S ĀNANDA-JÑĀNA

By Dr. W. R. Antarkar, M.A., LL.B., Ph.D.

(Note: *During my research on the life of Śrīmad Ādya Śaṅkarācārya for the Ph.D. degree of the Poona University, I was able to collect much new information on the subject. It is proposed to place this information before scholars and the public interested in the subject for their opinion and further research.*)

ŚRI ŚANKARĀCĀRYA has been a very great figure indeed in Indian history. It was quite natural that many persons were inspired to write accounts of his life and life-work. Mr. T. N. Nārāyaṇa Śāstrī in his 'Age of Śaṅkara' refers to ten such biographical accounts, written in Sanskrit.[1] Out of these, the first two, *viz.*,(*i*)Bṛhat-Śaṅkara Vijaya by Citsukha and (*ii*) Prācīna-Śaṅkara Vijaya by Ānandagiri a/s Ānandajñāna did not become available to me even after an intensive search for them throughout India. We, however, get references to and

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1. The ten works are:
   (*i*) Bṛhat Śaṅkara Vijaya or Guru Vijaya by Citsukhācārya.
   (*ii*) Prācīna-Śaṅkara-Vijaya by Ānandagiri.
   (*iii*) Śaṅkara Vijaya by Anantānandagiri.
   (*iv*) Śaṅkara-Vijaya, or Vyāsācalīya by Vidyāśaṅkara a/s Śaṅkarānanda a/s Vyāsācala.
   (*v*) Śaṅkarācāryacaritam or Keralīya Śaṅkara Vijaya by Govindanātha.
   (*vi*) Śaṅkara-Vijaya-Vilāsa by Cidvilāsa.
   (*vii*) Śaṅkarābhyudaya by Rājacūḍāmaṇi-Dīxit.
   (*viii*) Saṅkśepa-Śaṅkara-Jaya by Mādhavācārya—generally known as Śāṅkara-Digvijaya by Śrī Vidyāraṇya.
   (*ix*) Śaṅkara-Digvijaya-Sāra by Sadānandayati.
   (*x*) Ācārya-Digvijaya by Vallīsahāya. Out of these, I was able to get only eight, the first two still remaining untraced. In addition to these eight, I was able to procure the following biographies of Śaṅkara.
   (*i*) Śaṅkarācāryamahimā by Bālagopālayati.
   (*ii*) Śaṅkara Vijaya or Bṛhat Śaṅkara Vijaya by Brahmānanda Sarasvati.
   (*iii*) Ācāryavijayacampū by Parameśvara Kavi Kaṇṭhīrava.
   (*iv*) Śaṅkara Vijaya Saṃgraha by Puruṣottama Bhārati.
   (*v*) Śaṅkarābhyudaya by Tirumala Dīxit.
   (*vi*) Guruvaṁśa-Kāvya by Kāśī Laxman Sūri.
   (*vii*) ŚaṅkaramandāraSaurabha by Nīlakaṇṭha.

quotations from both these works, about the genuineness and the very existence of which scholars are extremely sceptical. I, therefore, intend to record my findings in regard to these two works.

(i) *Bṛ. Ś. V. of Cit.*

We read about this work from the following sources :

(*a*) Mr. T. Kṛṣṇamācāri mentions this work as a biography of Śaṅkara[2] and following him, the editor of Vyāsācala's Śaṅkara-Vijaya, refers to it as the 9th biography of Śaṅkara.[3]

(*b*) Prof. Baldev Upādhyāya refers in two places[4] to a manuscript of this work and ascribes it to Sarvajña Citsukha.

(*c*) The editor of Citsukhī, published by Udāsīna Sanskṛt Vidyālaya, Kāsī says clearly that 'Citsukha has also written one biography of Śaṅkara and portions thereof are available here and there.'[5]

My efforts to trace these references further, by contacting the last three persons personally and by correspondance failed to yield any fruitful results.

(*d*) Suṣamā, a commentary on Guru-ratna-Mālika, a list of Gurus of Kāñcī-Kāmakoṭi Pītha, distinctly refers to and quotes from Bṛ. Ś.V. of Citsukha, who is described as "Śrī Sarvajña Citsukhācārya who served the ācārya every minute, was witness to the entire happening (of Śaṅkara's life) and associated with him without break throughout his life."[6] Recently, I have been reliably informed that the Mutt's library contains even today a manuscript-copy of the Bṛ. Ś.V. by Citsukha.

(*e*) The best evidence is supplied by Mr. T. S. N. Śāstrī who tells us that this Bṛ. Ś.V. consisted of three parts (*i*) Pūrvācārya-Satpatha, (ii) Śaṅkarācārya Satpatha and (*iii*) Sureśvarācārya Satpatha, out of

2. History of Classical Sanskrit Litr. p. 336.
3. Introduction-page ii.
4. *Vide* his Śrī Śaṅkarācārya (Hindi), pp. 9 and 290.
5. Read : चित्सुखाचार्य ने एक शङ्करविजय भी बनाया था। इनका कुछ अंश यत्र तत्र पाया जाता है।। भूमिका or Introduction p. 15.
6. Read: "अनुक्षणमुपचरिताचार्यचरणाः सर्ववृत्तान्तसाक्षिणः —...............आजीवमविरहयुजः श्रीसर्वज्ञचित्सुखाचार्याः (स्वकृतौ बृहच्छङ्करविजये)
Susamā on st. 14 of G.R.M.

which he was able to procure a mutiliated MS. copy of the second part only.[7] Mr. Śāstri worked on this copy and has given in his incomplete book, an account of Śaṅkara's life, upto his meeting with Kumārila Bhaṭṭa, according to the version of Citsukha, and while doing so, he has given quotations from the original work in many places. He gives the following information about Citsukha, as culled by him from the said work.

In the Upoddhāta prakaraṇa of his Bṛ. Ś.V., Citsukha states that he was a native of Gokarṇa in the Kerala state. He came in contact with Śaṅkara when the latter was a boy of five years only, reading in a Gurukula. Thereafter, when Śaṅkara started in search of a Guru, Citsukha joined him on the way at Gokarna and followed him closely without break till Śaṅkara laid down his body at Kāñcī, in the temple of Kāmākṣī. Citsukha was senior to Śaṅkara by five years and was thus an eye-witness to his life and doings almost from the beginning to the end.

Citsukha's original name was Viṣṇuśarman while Citsukha was the name given to him by Śaṅkara himself, when at the former's request, he initiated him into the order of Sannyasins and made him his first disciple. Citsukha has described this incident after narrating the story of Śaṅkara's initiation at the hands of Lord Śiva Himself, manifested as Dakṣiṇāmūrti, on one of the peaks of mount Kailāsa in the Himālayas.

This same Citsukha is said to have ascended later on, the Dvārakā-Pītha as the 2nd ācārya and a successor of Srī Brahmasvarūpācārya and passed away 24 years thereafter, at the ripe old age of 80 years.

Citsukha's work is also called Guru-Vijaya because of its very great bulk and gives the various works, major as well as minor-including the devotional hymns written by Śaṅkara, with their occasion, time and place. The smaller works like hymns are given in full while the longer ones have only been referred to.

It is important to note that the information about Citsukha, given by Mr. Śāstrī corroborates the one given in Suṣamā, referred to already, although the latter is not so exhaustive. It is also worth noting that Citsukha's version of Śaṅkara's life as given by Mr. Śāstrī, which differs from the versions of the same in all the other biographies in Sanskrit, eminently agrees with the one as culled from the quotations from Bṛ. S.V. in Suṣamā. The quotations in the latter, however, are

7. *Vide* 'Age of Śaṅkara' Part I., Ch. III, p. 37.

few and far between and are not sufficient for a regular reconstruction of Śaṅkara's life-account along altogether fresh lines, as found in the work of Mr. Śāstrī. This obviates a possible objection that Mr. Śāstrī has only based his version on the quotations contained in the Suṣamā, which has to be placed at least 200 years prior to the work of Mr. Śāstrī (1916 A.D.).

An interesting piece of information in this connection is supplied by the works of Cidvilāsa and Sadānanda (Śaṅkara-Vijaya-Vilāsa and Śaṅkara-Digvijaya-Sāra). Sadānanda has stated at the very commencement of his work that he had before him an अगाधशाङ्करदिग्जय which he was trying to summarise for purification of his mind, while Cidvilāsa tells us that he was narrating what was transmitted to him by his Guru. Mr. Śāstrī, who had with him these two works also, says that these two biographers have followed Citsukha's work, more or less, though I have found that Sadānanda deviates from Citsukha more than otherwise.

Now, while describing Śaṅkara's encounter with Kumārila, Mr. Śāstrī has quoted a whole passage of 29 stanzas as from Bṛ. Ś.V. of Citsukha, in which (passage) Kumārila is said to give an account of his own previous life to Śaṅkara. Sadānanda and Cidvilasa repeat, in the same context, many of these stanzas almost verbatim, of course omitting many and making small but very important changes in those they have adopted. The most important alteration is that the Jainas and Vardhamāna Mahāvīra in Citsukha's version have been replaced in both by Bauddhas and a Bauddha Guru.[8] The correspondence, however, between Citsukha and Cidvilasa and Citsukha and Sadānanda is too obvious to be overlooked and leads us to infer not only that such a work as Bṛ. Ś.V. must have existed but also that it was the same as the one possessed by Mr. Śāstrī and the one which these two writers had before them.

From the foregoing evidence, it seems fairly well certain that Bṛ. Ś.V. was not only a genuinely existing biography of Śaṅkara, and not a mere name, but also that the version of Śaṅkara's life given by Mr. Śāstrī as from the same has at least sufficient prima facie claim to our attention as one based on the same.

The second work to be considered is Pr. Ś. Jaya of Ānandajñāna a/s Ānandagiri.

8. See F.N. 18.

At the very outset, we have to remember that this is different from another work called Śaṅkara Vijaya by Anantānandagiri (the author's name sometimes being given wrongly as Ānandagiri) and printed in 1886 in the Bibliotheca Indica Series. I have proved this point at some length in my thesis and also that most possibly, this second work is greatly based on the former. The following pieces of evidence tend to prove the existence of this Pr. Ś.V. till recently.

(1) Mr. T. S. N. Śāstrī seems to have had this work with him, though he does not expressly say so. He quotes from it a few stanzas. Suṣamā quotes from this work profusely. By curious coincidence, both Mr. Śāstrī and Suṣamā quote as from this same work, an identical stanza,[9] relating to the derivation of 'Govindamuni', Śaṅkara's Guru.

(2) Mādhava (popularly but wrongly known as Vidyāraṇya) expressly refers to the work Pr. Ś.V. by name in the very first stanza[10] of his work, which he says is going to be an epitome of the same. In the absence of the original work, it is not possible to say how far he has kept to this object but one circumstance, though minor, is worth noting. While describing the creation of a hot water lake by Śaṅkara for his Guru Govindamuni, for daily bath in the cold Himalayan regions, Mr. Śāstrī quotes as from Pr. Ś.V. of Ānanda two stanzas[11] in that connection. Mādhava repeats both these stanzas in the same connection, as Ch. XVI : 101 and 102 but substitutes the word शिष्यसङ्घ for देशिकस्य in the first stanza. Except for this differenc, the two stanzas are copied verbatim.

(3) Mādhava's S.Ś. Jaya (miscalled Śaṅkara-Digvijaya) is commented upon by Acyutarāya Modak. The commentary was written about 1830 A.D. and is known as Advaitarājya-Laxmī. This commentary supplies valuable evidence regarding the existence of Pr. Ś.V.

9. The stanza is:

सततं निगदन्नसेनयोऽसौ जय गोविन्द जयेति सूक्तिमेकाम् ।
श्रितमौनमभूद्यदन्यवादे जयगोविन्दमुनिं तदाहुरेनम् ॥

10. Read: प्राचीनशङ्करजये सारः संगृह्यते स्फुटम् ॥ I : ॥

11. The stanzas are:

तत्रातिशीतार्दितदेशिकस्य संरक्षणायातुलितप्रभावः ।
तप्तोदकं प्रार्थयते स्म चन्द्रकलाधरात्तीर्थकरप्रधानः ॥
कर्मन्दिवृन्दपतिना गिरिशोऽर्थितः सन् सन्तप्तवारिलहरीं स्वपदारविन्दात् ।
प्रावर्तयत्प्रथयती यतिनाथकीर्तिं याऽद्यापि तत्र समुदञ्चति तप्ततोया ॥

(*i*) While commenting on the first stanza quoted already from Mādhava's work, Acyutarāya has clearly identified Pr. Ś. Jaya as Pr. Ś. Vijaya, written by Ānandajnana a/s Anandagiri, the disciple of Śuddhānanda and the writer of commentaries on Śaṅkara's Bhāṣyas.[12]

(*ii*) While commenting upon XV : 3 of Mādhava's work, Acyutarāya says that the amplified version of the story (etat-prapancah) should be seen in the work of Ānandajñāna a/s Ānandagiri the disciple of Śuddhānanda, which is the basis of the present work (of Mādhava).[13] After this remark, Acyutarāya actually quotes as from the same Pr. Ś.V., 58 stanzas, which cannot be traced to any of the existing Śaṅkara-Vijayas (about 15 in number) including the printed one by Anantānandagiri. It is precisely for this reason as also for some others,[14] that even though in two other places, the same commentator Acyutarāya seems to identify the two works Pr. Ś.V. and Ś.V. of Anandagiri and Anatānanda-giri respectively, the idntification has to be ruled out as erroneous and the two works have to be kept distinct with two distinct authors.

(*iii*) While commenting upon XVI : 108 of Mādhava's work, Acyutarāya quotes from Śivarahasya and once more refers to the work of Ānandajñāna a/s Ānandagiri.[15]

(*iv*) While commenting on other stanzas of Mādhva's work, Acyutarāya names the author or the work or both thus :

(*a*) At I : 8, he explains, the 'previous poet' as 'the author of Śaṅkara-Vijaya already defined.'[16]

12. Read : प्राचीनेति। ये हि सूत्रभाष्यादिटीकाराः शुद्धानन्दभगवत्-
-पूज्यपादशिष्यभगवदानन्दज्ञानाख्या आनन्दगिरित्वेन प्रसिद्धास्तद्रचितो
यः प्रकृतग्रन्थात् प्राचीनश्चिरन्तनः शङ्करविजयस्तत्रेत्यर्थः॥
Comm. on I : 1.

13. Read : एतत्प्रपञ्चस्तु एतन्मूलीभूते शुद्धानन्दभगवत्पूज्यपादश्रीमदानन्द
ज्ञानापराभिधानन्दगिरिविरचिते बृहच्छङ्करविजये यथा—On XV : 3.

14. Those other reasons have been detailed in my thesis submitted to the Poona University.

15. Read : एतत्कथाजालं बृहच्छङ्करविजय एव श्रीमदानन्दज्ञानाख्यआनन्दगिरि-
विरचिते द्रष्टव्यमिति दिक्। On XVI : 108.

It is to be noted that in 14 and 16 the name of Ānandagiri's work is given as Bṛ. Ś. V. and not as Pr. Ś. V. The name of the author is the same and the work of Anantānandagiri is nowhere mentioned as Bṛ. Ś. V. This name, therefore, is given either through an oversight for it is properly the name of Citsukha's work or it is so given on account of the bulk of the work of Ānandagiri, which also is reported to be voluminous.

16. Read : "प्राक्कविरत्र निरुक्तशङ्करविजयकृदेव।" on I : 3.

(*b*) He refers to Pr. Ś.V. by name in the prefatory words to I:5.[17]

(*c*) At I:28 and I:85, he refers to Śaṅkara Vijaya by Ānandagiri and Pr. Ś.V. respectively and gives quotations from that same work, which again are not traced to any of the existing Śaṅkara-Vijayas.

All these details seem to show beyond doubt not only that a work called Pr. Ś.V. by Ānandajñana a/s Ānandagiri existed but also that it was before Acyutarāya in 1880 A.D. and that he used it for his commentary on Mādhava's work. Dhanapatisūri, an earlier commentator of Mādhava's work confirms this finding re : Pr. Ś.V. as follows :

Mādhava, as we have seen, is summarising the Pr. Ś.V. Ch. XV of Mādhava's work deals with Śaṅkara's triumphant tour. Dhanapatisuri quotes 58 stanzas, 402 stanzas and 351 stanzas respectively in his commentary on st. 2, st. 4 and stt. 28/29 of this chapter, with the common introductory remark अत्रेदमवधार्यम् and ends the quotations with the remarks एतत्सर्वं संग्रहेण दर्शयति (st. 2), तदेतत्संक्षिप्योक्तं स्ववश इत्यादिना (st. 4) and तदेतत्सर्वं संक्षिप्याऽह यतिराडिति (st. 29). From this, it seems that according to Dhanapatisūrin, the stanzas quoted were the relevant portions of Pr. Ś.V. intended to be summarised by Mādhava in those particular stanzas. We, however, are not left to surmise only. The first 58 stanzas, quoted by Dhanapatisūri, are the same as the 58 stanzas quoted by Acyutarāya in his commentary on XV : 3 of Mādhava's work and Acyutarāya, as seen already, has ascribed all of them to Ānandajñāna a/s Ānandagiri. This shows that all 811 stanzas and not merely 58 quoted by Dhanapatisūri must have been taken by him from one and the same work *viz.* Pr. Ś.V. by Ānandajñāna a/s Ānandagiri. Not even one of these 800 and odd stanzas is to be found in any of the existing Śaṅkara Vijayas nor do they form part of Śaṅkara-Vijaya of Anantānandagiri in particular.

The conclusion, therefore, seems quite clear that both the commentators of Mādhava's work had before them and have utilised, more or less, the work called Pr. ṇ.V. of Ānandajñāna a/s Ānandagiri, which formed the basis of the work of Mādhava himself. The same work has been drawn upon earlier by Suṣamā and later on by Mr. T. S. N. Śāstri, both of whom seem to have had the same with them in the original. Lastly, regarding this work also, I have been reliably informed that a MS. copy of the same exists even today in the Kāñci Mutt library.

17. Read : नन्वेवमपि प्राचीनशङ्करविजयस्यैव सारोद्धारेण कस्तव लाभ इति....।"

It, therefore, can be concluded that there did exist till recently two such works as Br̥. Ś.V. of Citsukhācārya and Pr̥. Ś.V. of Ānandajñāna a/s Ānandagiri though none of them is available to us today and that they are not mere names, as believed by some.

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18. The three passages, are :

(*a*) **From Br̥. Ś. V. of Citsukha :**

मदीयः पूर्ववृत्तान्तः श्रोतव्यस्ते मयोच्यते । इतः पूर्वं प्रवृत्तास्ते जैना ब्राह्मणदूषकाः ॥ १ ॥
महावीरमताक्रान्तो विरलो वैदिकोऽभवत् । नास्तिक्यमीश्वरे वेदे धर्मे चाऽसीभृणां सदा ॥ २ ॥
महावीरं पुरस्कृत्य वर्धमानं स्वदेशिकम् । समाविश्य गृहे राज्ञां तान्वशीकृत्य सौगताः ॥ ३ ॥
वेदोऽप्रमाणमित्यादिमिथ्यालापमचीकरन् । ज्ञात्वाऽपि वैदिकं शास्त्रजालं सम्यग्गुरोर्मुखात् ॥४॥
निर्ग्रन्थिनो महातन्त्रान्महावीरमतानुगान् । ताञ्जैनान्नाशकं जेतुं विवादे सर्वथैव हि ॥५॥
विजिगीषुरहं जैनानुद्यतोऽभूवमादरात् । तन्मतं न मया बुद्धं निषेध्यं वेददूषकम् ॥६॥
ततस्तेषां मतं बोद्धुं त एव शरणीकृताः । शिष्यत्वेन न ते कंचित्पर्यगृह्णन्महीसुरम् ॥७॥
तदब्राह्मणमात्मानं नाटयञ्जैनवेषतः । तन्मतस्थापनोद्युक्तं महावीराभिधं जिनम् ॥८॥
वर्धमानं गुरुं प्राप्य तदन्तेवासिभिः समम् । पठन्ननुदिनं तत्र कतिचिद्धायनान्यहम् ॥९॥
तेषां सिद्धान्तमश्रौषं वेदमार्गमदूषयम् । तद्देशिकेन सम्श्लाघमभूवं चाऽभिनन्दितः ॥१०॥
निष्णातश्चाभवं जैनरहस्येष्वखिलेष्वपि । एकदा स महावीरो ब्रह्मद्वेषी निरङ्कुशः ॥११॥
अतीवाऽदूषयद्वेदान्विप्रान् यज्ञांश्च देवताः । श्रुतिस्मृतिविरुद्धार्थबोधकं तद्विजल्पितम् ॥१२॥
दुराकर्ण्यं समाकर्ण्य विदीर्णमनसो मम । अर्णो न्यपतदक्ष्णोऽथ स्थूलमुक्ताफलाकृतिः ॥१३॥
ददृशुस्तत्र तच्छिष्यास्तदा सर्वत्र संस्थिताः । अपृच्छन् किमिदं तेऽद्य निष्पतत्यम्बु लोचनात् ॥१४॥
अवादिषमहं तेभ्यः कपटेनेत्थमञ्जसा । युक्तीराकर्ण्य निर्णिक्ता भवेद्देशिकनिर्मिताः ॥१६॥
समुद्यन्निर्भरानन्दतुन्दिलावशचेतसः । निःसस्रुरश्रुव्याजेन बहिरानन्दबिन्दवः ॥१६॥
इत्थं जल्पत्यनल्पं मय्यग्रजं मां तु मेनिरे । गुरवे चापि वृत्तान्तमञ्जसैनं न्यवेदयन् ॥१७॥
ततः साप्तपदीनं मे विससर्जुः पुरेव मे । ब्राह्मणोऽहमिति ज्ञात्वा मद्वधार्थं समुद्यताः ॥१८॥
महावीरश्च तच्छिष्या विप्रेषु कृतमत्सराः । विपक्षपाती बलवान् दूषयिष्यति नो मतम् ॥१९॥
यथा कथंचिन्नश्योऽयमित्यामन्त्र्य परस्परम् । एकदा मां सुविश्रब्धं चन्द्रिकायां सुखास्थितम् ॥२०॥
गुरोस्तुङ्गसौधाग्रं नीत्वोपायेन केनचित् । विश्राम्यतो गुरोरेव महावीरस्य शिष्यकाः ॥२१॥
परस्परं संलपन्तः क्रीडन्तः सुनिर्भरम् । गुरोः सम्प्राप्य संकेतमुत्क्षिपन्तः परस्परम् ॥२२॥
हस्तेनोत्क्षिप्य मां चापि प्रहसन्तः पुनः पुनः । एते कदर्यहतकाः महावीरमतानुगाः ॥२३॥
गुरोस्तत्सौधशिखरात्सहसा मां व्यपातयन् । परिभ्रान्तस्तथा सौधात्पतन् सम्भुक्तवानहम् ॥२४॥
यदि वेदाः प्रमाणं स्युर्जीवेयमिति चेतसि । यदीति संशयस्योक्तेर्गुरुद्रोहात्तथा मम ॥२५॥
पततस्तूच्चदेशान्मे चक्षुरेकं परिक्षतम् । तत्प्रदेशाद्विनिष्क्रम्याऽक्षतगात्रः सपद्यहम् ॥२६॥
महावीरे कृतद्वेषस्तन्मतं सर्वतो भुवि । युक्तिभिश्च तदुक्ताभिर्विवाद्य नृपसंसदि ॥२७॥
जित्वा जैनान् विवादेषु जिनं चापि विदूषयन् । शिरांसि छेदयामास जैनानां शपथैर्निजैः ॥२८॥
स्थापितश्च पुनः कर्ममार्गः स्थिरतरो मया ।

(*b*) **From Śaṅkara-Vijaya Vilāsa of Cidvitasa :**

(सौगनानां मतं ज्ञात्वा श्रुतिजातविनिन्दितम् ।)
तत्कुलीनं गुरुं प्राप्य तदन्तेवासिभिः समम् ॥ १२ ॥
पठन्ननुदिनं तत्र कतिचिद्दिवसान्यहम् । श्रुतिस्मृतिविरुद्धार्थबोधकान् तद्विदूषकान् ॥१३॥
दुराकर्णान् समकर्ण्य विदीर्णमनसो मम । अर्णो न्यपतदक्ष्णोऽद्धा स्थूलमुक्ताफलाकृतिः ॥१४॥
ददृशुस्तत्र तच्छिष्यास्तदा सर्वत्र संस्थिताः ।
अपृच्छन् किमिद तेऽद्य निष्पपाताम्बु लोचनात् ॥१३॥
अवादिषमहं तेभ्यः कपटेनेत्थमञ्जसा । युक्तीराकर्ण्यं निर्णिक्ता भवद्देशिकनिर्मिताः ॥१६॥
समुद्यन्निर्भरानन्दतुन्दिलावशचेतसः । निःसस्रुरश्रुव्याजेन बहिरानन्दबिन्दवः ॥१७॥
इत्थं जल्पत्यनल्पं मय्यग्रजं मां तु मेनिरे । ततः साप्तपदीनं ते विससर्जुः पुरेव मे ॥१८॥
विज्ञाय तद्विनिष्क्रम्य तन्मतान्यभितोऽप्यहम् । युक्तिभिःश्च तदुक्ताभिर्विवाद्य नृपसंसदि ॥१९॥
विजित्य सौगतान् सर्वान् विज्ञायैतन्महीश्वरम् ।
शिरांसि छेदयामास सौगतानां समन्ततः ॥२०॥

Chapter XVI

(*c*) **From Śāṅkara-Digvijaya-Sāra by Sadānanda :**

मदीयः पूर्ववृत्तान्तः श्रोतव्यस्ते मयोच्यते । इतःपूर्वं प्रवृत्तास्ते बोद्धाः सन्मार्गदूषकाः ॥९८॥
तथागतैर्धराक्रान्ता विरलो वैदिकोऽभवत् । नास्तिक्यमीश्वरे वेदे धर्मे चासीन्नृणां तदा ॥९९॥
समाविश्य गृहे राज्ञां तान्वशीकृत्य सौगताः । वेदोऽप्रमाणमित्यादि मिथ्यालापमचीकरन् ॥१००॥
विजिगीषुरहं बौद्धानुद्यतोऽभूवमादरात् । तन्मतं न मया बुद्धं निषेध्यं वेददूषकम् ॥१०१॥
ततस्तेषां मतं बोद्धुं त एव शरणीकृताः । तेषां सिद्धान्तमश्रौषं वेदमार्गमदुद्रुषम् ॥१०२॥
विपक्षपाठी बलवान् दूषयिष्यति नो मतम् ॥१०४॥
यथा कथंचिन्नाश्योऽयमित्यामन्त्र्य परस्परम् ।
एकदा ते प्रमत्तं मां ज्ञात्वा सौधाग्रसंस्थितम् ॥१०५॥
व्यपातयन्नथ तदा पतन् सम्भुक्तवानहम् । यदि वेदाः प्रमाणं स्युर्जीवेयमिति चेतसि ॥१०६॥
यदीति संशयस्योक्तेर्गुरुद्रोहात्तथा मम । चक्षुरेकं प्रनष्टं संपततस्तूच्चदेशतः ॥१०७॥

Chapter V

Abbreviations

1. Br̥. Ś. V.—Br̥hat Śaṅkara Vijaya.
2. Pr̥. Ś. V.—Prācīna-Śaṅkara Vijaya.
3. Ś. V.—Śaṅkara Vijaya
4. Ānand.—Ānandagiri.
5. Anant.—Anantānandagiri.
6. Sadā.—Sadānanda.
7. S. Ś. Jaya.—Saṅkṣepa Śaṅkara Jaya.
